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A  
LETTER  
TO

STEPHEN CLARKE, K  
Rector of Burythorpe in Yorkshire,  
IN ANSWER

TO his SHORT VINDICATION of the  
CLERGY'S *Right to Tithes.*

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By One of the People called QUAKERS.

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*Freely ye have received, freely give. Mat. x. 8.*

Whatsoever we have in the Treasury of our Churches, is not raised by Taxation, as though we put Men to ransom their Religion, but every Man, once a Month, or when it pleaseth himself, bestoweth what he thinks good, and not unless he listeth; for no Man is compelled, but left free to his own Discretion. *Tertullian.*

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L O N D O N :

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A

# LETTER

TO

STEPHEN CLARKE

Reverend of Bangor in Ireland

IN ANSWER

To his SHORT EXHIBITION of the

CLERICAL



By One of the

... we have received ...  
... we have ...  
... as though we ...  
... but then to ...  
... once a Month ...  
... and not ...  
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# THE PREFACE.

**T**HE Reason assign'd by the Rector for making his Letter publick, is, " that it " might have some good Influence : " And the Cause of my publishing this, is, to prevent its having any bad One. A right Judgment is best formed from hearing both Sides.

I have endeavour'd to gratify the Reader's Frugality, by making this as easily procurable, and not much more tedious to read than his. I know not what Hands this may fall into ; but wish that both of them may meet with Heads and Hearts capable of making a right Decision.

The Rector complains grievously how unwilling some Members of his own Church are to pay their Tithes, and what " paltry Tricks they play to " render a Clergyman's Tithes as little Worth to " him as possible." 'Tis pity they have not Sense enough of their Minister's Merit to restrain them from such Practices. But what are other Men's Actions to the Quakers ? They may confirm what was well known before, that Tithes are a general Oppression, under which the People generally

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rally groan, and are uneasy : But the Rector's Preface is adapted to quiet them, if hard Words and terrible Threats of a vengeable Contribution can do it.

He has presumed, toward the Close of his Letter, " that what has been discoursed therein is " enough to satisfy any reasonable Man ; " whence we may conclude, that this Superaddition of Terror and Vengeance in his Preface, is intended to satisfy unreasonable Ones : If both are satisfied, he has gain'd his Point : But, I am apprehensive, that his Presumption of having satisfied the former is not well grounded.

A Man, that " would contribute cheerfully " his full Proportion, toward carrying on of " Law-Suits, with AS MUCH PLEASURE AS " ANY MAN EATS AND DRINKS WHEN HE IS " HUNGRY AND THIRSTY," may call himself, A Minister of the Gospel of Peace ; but the reconciling such a fierce Resolution with that harmless Character, being beyond my Capacity, I shall leave it to Men of superior Abilities.



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A  
L E T T E R,

In Answer to  
STEPHEN CLARK'S Short Vindication of the  
Clergy's Right to Tithes, &c.

*Friend Stephen Clark!*

I Have perus'd thy *Letter* to *John Richardson*, wherein thou undertakest to shew, that "the *Doctrines* of the Christian Religion " and *Tithes* were always in Harmony and " Agreement."

Thy publishing that *Letter* in print, gives every Man an equal *Right* to animadvert upon it; which *common Right* is my *Apology* for this Address.

Thy Advice "to lay aside ALL *Prejudice* " and *Prepossession*," is more easy to give than take; nor is it requisite upon all Occasions: 'Tis possible, that a Man, before he had read thy *Letter*, might be *prepossess* by *Reason* and *Religion*: I presume, that in such a Case, thou dost not intend his *turning* them out, to make room for thy *Sentiments*.

B

I have

I have, according to thy Desire, *calmly* and *closely* considered the Texts by thee cited; and hope thou wilt not take Offence at my publishing the Result of that *calm* and *close* Consideration thou hast recommended.

The two first Passages of Scripture, by thee cited, are, *Mat. x. 10. The Workman is worthy of his Meat.* And *Luke x. 7. The Labourer is worthy of his Hire.* These are *proverbial Sayings*, the Sense of which must be understood by considering the *Occasion* on which they were spoken, and by other *Phrases* used upon that *Occasion*. That of *Mat. x. 10.* must be understood in a Sense consistent with the *Precept* and *Injunction* of our Saviour used to the *same* Persons, at the *same* Time, and upon the *same* Occasion; *vers. 8. Freely ye have received, freely give.* And that of *Luke x. 7.* is fully explained by the Words immediately preceding in the *same* Verse, *Eating and drinking such Things as they give;* or, as 'tis in the Verse next following, *Eat such Things as are set before you.* Which Words clearly shew, that the Expression, *worthy of his Hire*, on this Occasion, means no more than *worthy* of receiving the *free* Entertainment of *welcome* Guests, from those to whom they were so. Such a free Maintenance they might receive; and I apprehend thou wilt find some Difficulty to reconcile their receiving any *other*, with an Obedience to the positive Precept of Christ, *Freely give.* Permit me in this Place to observe, that those Precepts, *Freely ye have received,*

ceived, freely give; and *Eat such Things as are set before you*; though they contain the *Substance* of the whole revealed Will of Christ touching his Ministers Maintenance, are by thy *Letter* kept out of Sight, and taken no Notice of; an Omission, which, in thee, as an Advocate for the forced Maintenance by Tithes, was, no doubt, *prudential*.

I also considered,

1. The Qualifications of the Persons spoken to: They had *freely received* Power from Christ himself, not only to preach, but to heal all Maladies and Distempers both of Mind and Body.

2. Their Mission: Which was from him who had *freely* given them that Power.

3. Their Maintenance: Which he who sent them would provide for them; and to fix their Reliance upon his Providence therein, he prohibits their making such Provision for their Journey, as human Prudence, in other Cases, usually prepares: *Provide*, says he, *neither Gold, nor Silver, nor Brass in your Purses: Nor Scrip for your Journey, neither two Coats, neither Shoes, nor yet Staves*. To which he adds that common proverbial Expression, *for the Workman is worthy of his Meat*; plainly importing, that if common Justice among Men entituled the *Workman* to his Meat, much more would himself, the *Fountain of Justice*, provide for the Necessities of those whom he employed on his Message: And indeed, 'tis the very Nature of his Gospel to instill into its



Receivers Charity sufficient to supply the Wants of those whom he sends forth to publish it.

Art thou, my Friend, under the same Qualifications with those whom he sent forth? Dost thou act under the *same* Commission? If so, thy Provision is sure; thy τροφή or *Nutrient* cannot fail. But if thou hast neither *those* Qualifications, nor *that* Mission, to what purpose dost thou produce Texts which provide Maintenance only for those that have them?

Thou observest, pag. 12. that "it is plainly implied, that our Saviour designed they should be provided for by those they were sent to." This *Observation* of thine is too *general*; for, though they were sent to preach to *all*, yet they were to be provided for only by those that received them. As to those who received them not, they were to be so far from accepting any Provision at their hands, that the express Command of Christ to them was, *Whosoever shall not receive you, nor hear your Words: When ye depart out of that House or City, shake off the Dust of your Feet.* Mat. x. 14.

Now I intreat thee to consider, if they, whom Christ himself sent forth, were forbidden to receive any thing, from those who received not them, nor their Ministry; by what Authority dost thou, or thy Brethren, claim Tithe from the *Quakers*, who do not accept you, nor your Ministry? Is not your so doing, a plain Proof, either that Christ sent you not; or that you are regardless of his Directions? *One* of these, I think, must be *true*; and some there are who think them *both* so.



Thou art pleased to say, pag. 13. " That  
 " our Saviour did not look upon such Provi-  
 " sion as a Matter of *mere Bounty* or *arbitrary*  
 " *Gift* ; but as what in *Equity* and *Justice* was  
 " due to his Ministers, it being fully *earned*  
 " and *deserved* by their Evangelical Labours."

I must here desire thee to reconsider that Part of Christ's Command to them, *Mat. x. 8.* *As ye go, preach, saying, the Kingdom of Heaven is at hand. Heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils: Freely ye have received, freely give.* They had been put to *no Charge* or *Expence* for learning either *Divinity* or *Physick* ; and yet could both *preach* and *heal* : What therefore they had not bought, they might not sell. They were to place nothing to the Score either of *Earnings* or *Deservings*. But their Necessities were to be supplied by the *mere Bounty* of him that sent them to preach his Gospel, a never failing Fountain of Love and Charity, which must necessarily open the Hearts of its Receivers *freely* to supply the Necessities of those who were Instruments of conveying to them so inestimable a Benefit. That such a *Supply* was in *Equity* and *Justice* due to those *Ministers*, I deny not: But, I conceive, that a Supply was also due in *Equity* and *Justice* to *other poor Saints*, in the like *Necessity* ; and yet we find, that the Collections made in the primitive Churches, out of which, the Necessities of the poor Saints were supplied, are called by the Apostle, τὴν χάριν, *Bounty* or *Liberality*, 1 Cor. xvi. 3. τὸν πλοῦτον

τῆς ἀπλότητος αὐτῶν, *the Riches of their Liberality*, 2 Cor. viii. 2. ἀπλότητι τῆς κοινωνίας, *Liberality of Distribution*, 2 Cor. ix. 13. All was of free \* Gift, without Compulsion.

I hope, I have said enough, on *Mat. x. 10.* and *Luke x. 7.* to satisfy thee, that those Texts intend no more than a *free Maintenance* in case of Necessity, and never were in any *Harmony* or *Agreement* with *Tithes* enforced by *Penal Laws*, which is the Maintenance thy Zeal is warmly concern'd for.

The *Third Passage* of Scripture thou citest, is 1 Cor. ix. from the 4th Verse to the 14th inclusive, viz.

Verf. 4. *Have we not Power to eat and to drink.*

5. *Have we not Power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord and Cephas?*

6. *Or I only and Barnabas have not we power to forbear working?*

7. *Who goeth a Warfare any time at his own Charge? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock?*

8. *Say I these Things as a Man? Or saith not the Law the same also?*

9. *For it is written in the Law of Moses, Thou shalt not muzzle the Mouth of the Ox that treadeth*

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\* Till towards the fourth Age of the Church, saith Dean Prideaux, all the Necessities of it were fully answered by the voluntary Offerings of the Faithful. Original and Right of Tithes. p. 84.

*treadeth out the Corn. Doth God take Care for Oxen ?*

10. Or saith he it altogether for our Sakes ? For our Sakes, no doubt, this is written ; that he that ploweth, should plow in Hope ; and that he that thresheth in Hope, should be Partaker of his Hope.

11. If we have sown unto you spiritual Things, is it a great thing if we shall reap your carnal Things ?

12. If others be Partakers of this Power over you, are not we rather ? Nevertheless we have not used this Power ; but suffer all things, lest we should hinder the Gospel of Christ.

13. Do ye not know, that they which minister about holy Things, live of the Things of the Temple ? and they which wait at the Altar, are Partakers with the Altar ?

14. Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.

The Observations, occurring to me, upon a calm and close Consideration of this Passage of holy Scripture, are,

1. That the Power the Apostle here speaks of, is *A Power to eat and to drink*, and is exactly agreeable with the Power given by Christ to his Disciples, *Luke, x. 7. of eating and drinking such Things as they give.*

2. That the Living of the Gospel here spoken of, is only the Accepting of such a Maintenance to true Gospel Ministers, as *Christ ordained*, and what that is we have already shewn ;



shewn ; for it doth not appear that Christ ordained any other Maintenance than what is spoken of in *Mat. x.* and *Luke x.*

3. That tho' the Apostles *Paul* and *Barnabas* had *Power* or *Liberty*, ἐξουσίαν, to eat and to drink such Things as were set before them, yet they used not that Power, but wrought with their Hands at some manual Occupation.

4. That they did this to take away even the remotest Cause for Suspicion of their seeking any worldly Advantage by their Ministry ; lest they should hinder the Gospel of Christ.

5. That an Abuse of that *Power* or *Liberty* was even then creeping into the Church, which Abuse the Apostle *Paul* stood upon his Guard against, and by his own Example endeavoured to prevent its spreading. *What*, says he, ver. 18. *is my Reward then ? Verily that when I preach the Gospel, I may make the Gospel of Christ without Charge, that I abuse not my Power in the Gospel.*

There were some in his Time, who would have stretched the Gospel-Freedom of Entertainment into a settled Maintenance ; and having occasionally tasted the Sweets of a plentiful Table, like idle Drones, would have pleaded a perpetual Right, and an Exemption from Labour. But, observe, I pray thee, how the Apostle treats that Sort of Men, and with what Earnestness he cautions the Church against them.



2 Thess. iii. 6. Now we command you, Brethren, in the Name of our Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition which he received of us.

Ver. 7. For your selves know how ye ought to follow us, for we behaved not our selves disorderly among you.

8. Neither did we eat any Mans Bread for nought ; but wrought with Labour and Travel Night and Day, that we might not be chargeable to any of you.

9. Not because we have not Power, but to make our selves an Ensamble unto you to follow us.

10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11. For we hear, that there are some which walk among you disorderly, working not at all, but are busy Bodies.

12. Now them that are such, we command, and exhort by our Lord Jesus Christ, that with Quietness they work and eat their own Bread.

13. But ye, Brethren, be NOT WEARY in Well-doing : FOR THOSE DRONES WOULD HAVE TIRED OUT EVEN HOSPITALITY IT SELF.

14. And if any Man obey not our Word by this Epistle, note that Man, and have no Company with him, that he may be ashamed.

But notwithstanding the Apostolick Zeal against such Imposers, the Number of false

and *selfish Teachers* in succeeding Times gradually increased, of whom the Apostles foretold, *I know this*, saith Paul, *that after my Departing shall grievous Wolves enter in among you, not sparing the Flock*, Acts xx. 29. Peter also declared, That many should follow their pernicious Ways, by reason of whom the Way of Truth should be evil spoken of, who through Covetousness with feigned Words would make Merchandise of the Brethren. Who would forsake the right Way, and not contenting themselves with Food and Raiment, would go astray, following the Way of BALAAM the Son of BORSOR, who loved the Wages of Unrighteousness. 2 Pet. ii.

Such as these may assume the Name, but are Strangers to the Nature of the Gospel-Ministry. They are but *Wells without Water*: The Power of the Gospel-Ministry is the Gift of God, and as 'tis freely received from him, so it must be freely given. It can neither be bought nor sold. Whatever any Man has purchased, and offers to Sale, under that Name, must be Counterfeit, and not the Thing it self. Let the Buyer beware how he deals with such Merchants.

Having imparted to thee my Considerations on that Passage of the Apostle, 1 Cor. ix. I shall now take due Notice of thy Sentiments upon it. Thou observest, that "St. Paul, at the same time, he, upon some particular Considerations forbore the Exercise of his Right to a Support from those he preached  
" to

“ to, is asserting and proving that Right.” Why dost thou change the Apostle’s Term ? He mentions not a Word of *Right* or *Claim*, but speaks of a *Power* or *Liberty* of receiving ; which, I think, imports a *free Offer*, and that it would be improper for a Man to speak of a *Power* or *Liberty* given him to receive, what he has a *Property*, *Right* or *Claim*, to demand. The Apostle mentions no *Right* or *Claim* ; but shews his Reasons for refusing to receive Accommodations *freely* administred ; and which he had as much *Power* or *Liberty* to partake of as others who did.

Thou proceedest, “ And this in all likelihood, in Opposition to those *false Apostles*, “ and *deceitful Workers*, who by transforming “ *themselves into the Apostles of Christ*, and pretending to *higher Degrees of Illumination*, “ had crept into the Church of *Corinth*, and “ there basely undervalued the Apostle, by “ whom the *Corinthians* had been converted “ to Christianity, and set up a Faction against “ him.” But ’tis apparent from the Text in the same Chapter, viz. 2 Cor. xi. that those *false Apostles*, those *deceitful Workers*, were such kind of Persons as abused the *Power* or *Liberty* the Apostle speaks of : Such as brought a Suffering upon the Church ; of whom he there speaks, Verse 20. *Ye suffer, if a Man bring you into Bondage, if a Man devour you, if a Man take of you.* It seems to me, that those who would change a *free Entertainment*, into a *perpetual Pasturage*, do attempt to bring Men into Bondage.



*dage.* If Persons freely provided for by them with occasional Accommodations of Meat and Drink, shall insist upon a *Right* to feed always at their Tables, 'tis the ready Way to *devour them.* Such Men certainly *take of them* with a Witness, and seem to me more necessarily to be guarded against, than those Persons whom in thy *Preface* thou callest *sacrilegious Harpies*, and whose Encroachments thou there withstandest with a *remarkable Excess* of Zeal and Fervour.

Thou goest on, thus, "He therefore among other things, gives them to understand, that tho' he had received a Maintenance *from* them, he should not have been beholden to them; but that the Obligation would still have lain on *their* Side, who had received from *him* more than an Equivalent in Partaking of *his spiritual Things*, which were incomparably more valuable than *their carnal Things.*"

This is thy Paraphrase upon the Apostle's saying, *If we have sown unto you spiritual Things, is it a great Thing if we shall reap your carnal Things?* Thou representest the Apostle as calling the spiritual Things *his*, which he does not: From this imaginary Property in *spiritual Things*, thou representest him as asserting and proving his Right to *carnal Things*. And could he indeed have argued in the Manner thou pretendest, he might have proved his Right to *all* their Possessions. For "*spiritual Things*, being, as thou sayst, incomparably  
" more



“ more valuable than *carnal Things*,” the *least* Portion of the *One*, must be worth more than the *greatest* Portion of the *Other*. So that the Apostle might, according to thy Way of representing him, as reasonably, have given them to understand, “ that tho’ he had received ALL “ *their carnal Things* from them, yet he “ should not have been beholden to them, “ but that the Obligation would still have lain “ on *their* Side, who had received from him “ more than an Equivalent in partaking of “ his spiritual Things.” Such a *carnal* Notion of Right to ALL *carnal* Things, as this is, a modern *carnal* Clergyman may possibly have formed in the Exaltedness of his *carnal* Imagination ; but surely nothing can be more contrary to the Spiritual-Mindedness, Self-Denial, and Humility, of a primitive Apostle of Christ.

Thou addest, “ And he moreover expressly “ affirms, that the Lord hath appointed a “ Livelihood to the Preachers of the Gospel “ upon Account of their preaching it : From “ whence it is a necessary Consequence that it “ is the Duty of those to whom it is preached “ to give them this Livelihood.” Upon this thou mayst do well to observe, that the Apostle doth not place it to the *Account of their preaching*. This is an Addition of thy own inserting. He speaks only of such *Ministers*, as being sent forth by Christ, are in Want of outward Necessaries. And even in that Case, we have shewn, that he propos’d his own Behaviour

viour as an Example to labour with their Hands, as he did, to supply themselves, rather than be burthensom or chargeable to others. 'Tis sufficient, that, as many as go forth, sent by Christ, and according to his Appointment, depending on his Providence, he will provide for them. As to those who, unsent by him, go forth with a Commission only of *human Authority*, they have generally *their Dependence on human Laws*, and by them are provided for.

The fourth Text thou producest is, *Gal. vi. 6. Let him that is taught in the Word communicate unto him that teacheth in all good Things.* Upon this thou givest us "the Paraphrase of "the great Mr. *Locke*, viz. Let him that is "taught the Doctrine of the Gospel freely, "communicate the good Things of this "World unto him that teacheth him." Very well! But why producest thou this? How does this affect the *Quakers*, with respect to thee? They may freely communicate to those who *teach* them, without paying any thing to thee, who dost *not teach* them.

I have been inform'd by a *Critick* in *Greek*, that the Words ἐν πάσιν ἀγαθοῖς, were better translated, *In all good Works.* And that the Words κοινωνεῖτω τῷ κατεχόντι might more agreeably to the Scope of the Place be rendred thus, *Communicate with him that teacheth.* And then the Text would read thus, *Let him that is taught in the Word, communicate with him that teacheth in all good Works*, that is, have Fellowship

Fellowship or Communion with him ; for κοινωνεῖν τινι is the same with κοινωνίαν μετ' τινος ἔχειν, to have Fellowship or Communion with one. I leave this to thy Consideration, and that thou mayst the more advert to it, thou mayst observe, that Ambrose, an ancient Expositor, and a Clergyman, favours this Interpretation ; saying, *Communicet cum suo Doctore non in malis operibus quæ facit, sed in bonis quæcunque et facit et docet.* “ Let him communicate, or have Fellowship, or Communion, with his Teacher, not in the evil Works which he doth, but in all the good Works he both teacheth and practiseth.”

Hitherto thou hast spoken of Ministers Maintenance in general : Now, as to *Tithes in particular* : Thou grantest, that the Clergy's Right to *Tithes in particular* is not expressly established in any of these Places : But thou sayst, “ If I mistake not, it may be inferred from One of them by a fair Deduction.” Now if I shall make thee sensible of thy Mistake, thou wilt, I hope, give up thy Inference : It depends upon the Particles ὅτω καὶ, which thou wouldst have signify, *After the same Manner* ; but I shall endeavour to shew from parallell Usages of the Apostle, that they ought not in this Place to be so construed. The Passages I refer to are, Rom. v. 19. *As by one Man's Disobedience many were made Sinners* (ὅτω καὶ) EVEN SO, by the Obedience of One shall many be made righteous. Again, 1 Cor. xv. 22. *For as in Adam all die* (ὅτω καὶ) EVEN



so in *Christ* shall all be made alive. In both these Places, the, *ἔτω καὶ*, even so, is understood by way of *Antithesis* or Opposition: *Disobedience* and *Obedience*, *Death* and *Life*, are opposed: And thy Construction cannot be admitted. Likewise, when the Apostle, says, *ἔτω καὶ*, EVEN so hath the Lord ordained, that they which preach the Gospel should live of the Gospel; he opposes the Gospel-Ministry to the Levitical, and the Maintenance of the one to that of the other. They were not to be, \* after the same Manner. The one subsisted by *Tithes* and *Offerings*, but the other were to live of the Gospel; that is, *Eat and drink such Things as were given, or set before them*, as is herein before sufficiently shewn. This may serve to shew, that thy *Criticism* is not well bottomed: and that thou hast Reason for saying, p. 16. *Thou dost not very much insist upon it*. I shall therefore leave

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\* I cannot see, saith *Prideaux*, in these Words, a divine Command for *Tithes*, as many think they do. For here is no mention made of *Tithes* at all, but only of the general Duty of providing a Maintenance. — Had the determinate Manner of doing it under the Law by *Tithes* been particularly specified, and mentioned, in the former Part of this Comparison, then indeed it must have been inferred in the Latter; and this would have made *Tithes* as undoubtedly to have been of divine Right under the Gospel, as formerly they were under the Law. But nothing of this being mentioned in the Antecedent, there is no Logic, that can make any such Inference from it in the Consequent. Original and Right of *Tithes*. p. 17, 18.

leave that, and consider thy other Sort of Reasoning.

Thou tellest us, " It is evident from the preceding Texts, that Christ hath ordained a Maintenance of one kind or other, for the Ministers of his Gospel, upon Account of their Office." Thou mightest more safely have said, that Christ ordained a free Maintenance for his poor Ministers on account of their Necessities. For his Ordinance extended no farther. If a Minister had of his own, he was not to receive of \* others.

Thou goest on thus, " If he (Christ) hath not determin'd the particular kind, it is left to the Arbitrage of the People, or of the civil Powers to settle it, in such a Way as they shall think good." But, my Friend, Canst thou shew that ever Christ left this Matter to their Arbitration? Consider what he says to his Disciples, *Matt. x.* at the very Time he sends them forth, and appoints them their Provision. *Behold*, says he, *I send you forth as Sheep in the Midst of Wolves*: And who were these Wolves? Were they not the People, and the civil Powers, Governours, and Kings, who would persecute and put them to Death? Is it possible to conceive that Christ committed the Providing of Pasturage for his *Lambs* to  
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their

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\* *They that have of their Own, and yet desire to have somewhat given them, do not receive it without great Sin.* Prosper de vitâ contemplativâ. Lib. 21.

their Care and Settlement ? Surely thou couldst never have entertain'd such a Thought, had not thine own Maintenance been of their Provision ; for which very Reason, one would suspect it to be none of Christ's : For any settled Pay by Force of *humane Authority*, must necessarily alter the very *Nature* of the *Maintenance* he ordained, which was a *free One*. The *civil Powers* may, no doubt, employ whom they please in their Service, and appoint them their Pay : But then it becomes those who are so appointed and so paid, to acknowledge themselves the *Servants* or *Ministers* of the civil Powers, who so appoint and pay them. But that their being Servants or Ministers of the *civil Powers*, is any Proof of their being Servants or Ministers of Christ, I presume thou wilt not assert.

In Answer to thy Citation from *Nelson*, accept what follows,

“ There is no Parity of Reason between  
 “ Tithes, and a Rent-Charge fixed upon  
 “ Lands ; for a Rent-Charge is paid by reason  
 “ of the *Land* on which it is charged (in  
 “ which, he that charg'd it had a Property)  
 “ but Tithes are not paid by reason of the  
 “ Land, but by reason of the Stock and Labour of the present Occupier of the Land.  
 “ If there be no Increase, no Profit made, no  
 “ Crop planted, nor any Thing renewing upon the Land, no Tithe can be demanded.  
 “ But for the Non-payment of a Rent Charge,  
 “ he on whom it's settled, may enter upon and  
 “ possess the Land which is charged with the  
 “ Payment



" Payment of it. But for the Non-payment of  
 " Tithes, he who claims them, cannot enter  
 " upon or possess the Land, but is made whole  
 " out of the Stock of the Occupier. It is the Stock,  
 " not the Land, out of which the Tithe is paid.  
 " Now since Tithes are not the tenth Part of  
 " the Land, but the tenth Part of the In-  
 " crease of the Stock ; and seeing the Labour,  
 " Care, Skill, Industry and Diligence of the  
 " Occupier, is involved, and necessarily in-  
 " cluded in the Stock, as instrumental Means  
 " and Causes of producing the Increase ; a per-  
 " petual Grant of Tithes implies, a Grant not  
 " only of other Men's Stocks, in which the  
 " Granters had no Property, but of other Mens  
 " Labours, Care, Skill, Diligence and Industry  
 " also, long before they were begotten ; upon  
 " which Supposition, all Men, but Priests,  
 " since *Ethelwolf's* Time, \* *must be born Slaves*,  
 " under an Obligation to employ their Time,  
 " Pains, Industry and Skill, in *Working for*  
 " *the Priests*. But whether it be rational to  
 " admit in *Ethelwolf*, or any other, a Power  
 " to *impose the Necessity* of such a *servile*  
 " *Condition* on their Posterity, let the Reader  
 " judge." *Ellwoods* Foundation of Tithes shaken.

Thou mentionest a legal Right, and sayst,  
 " Reckon up, if you can, the numerous Cor-  
 " roborations that have been made of it by so  
 " many succeeding Monarchs, and so many

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suc-

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\* *That the Lands of England were ever the Kings*  
*Demefne, is only asserted by Nelson, and stands yet*  
*unproved.*

"succeeding Parliaments." But dost thou consider, that both the *Original*, and many of those *Corroborations* of that legal Right to Tithes, were made in Favour of a *Popish Clergy*, among whom, I presume, thou numbrest not thy self.

Thou makest mention, pag. 19. of the Gospel's "threatning eternal Damnation to "them who unjustly invade other Men's "Rights," which, I wish, may be well considered, by such Persons, as, the *Quakers* think, unjustly invade theirs.

As to the Case thou puttest, by Supposition, of *William Penn's* settling a Tenth on our *Speakers*, if thou intendest such a Maintenance by Tithe as thou receivest, I shall frankly tell thee my Opinion: Should any of them so far degenerate as to accept such a settled Pay for Preaching, I should thence forward look on them not as *Ministers of Christ*, but as *Servants* of those who settled their *Maintenance*.

"In short, Friend, and to be as plain with "thee as I can," I will descend to thy own *low Method of Argumentation*, and permit the *Freedom* of my *Reasoning*, for once, to wear a *Chain of Syllogisms*,

1. What is *inconsistent* with the Gospel of Christ, is not agreeable to it.

But the Exaction of Tithes is *inconsistent* with the Gospel of Christ.

Therefore the Exaction of Tithes is *not agreeable* to the Gospel of Christ.

2. What

2. What the Gospel *allows not*, is inconsistent with the Gospel.

But the Gospel *allows not* the Exaction of Tithes.

Therefore the Exaction of Tithes is *inconsistent* with the Gospel.

3. What the Gospel either *explicitly* or *virtually forbids*, that the Gospel *allows not*.

But the Gospel either *explicitly* or *virtually forbids* the Exaction of Tithes.

Therefore the Gospel *allows not* the Exaction of Tithes.

The Exaction of Tithes is *virtually forbidden* by the Precept of Christ, *Freely ye have received, freely give.*

The Exaction of Tithes is also *virtually forbidden* by the Apostle *Paul*, Heb. vii. when he declares both the Change of the *Priesthood* which received them, and the Disannulling of the \* Law which commanded them. And Gal. ii. 18. *If I build again the Things*

\* Seeing the political State of that People was dissolved, as well as the Ecclesiastical, and not only the Priesthood of Levi, and the Service for which it was ordained, became abolished, on the Promulgation of the Gospel, but also, within a little while after, the whole Nation was expelled the Land, out of which they were to pay those Tithes, and have so continued ever since, there can be no Doubt remaining, but this Law of Tithes became herewith most certainly dissolved also, and I know no Foundation on which to build any Reason to the contrary. Prideaux's Original and Right of Tithes. p. 13. 14.



*Things which I destroyed, I make my self a Transgressor.*

4. What the Gospel virtually forbids the *Exaction* of, no Man ought to exact.

But the Gospel virtually forbids the *Exaction* of *Tithes*.

Therefore no Man ought to *exact* them.

5. What no Man ought to *exact*, the Clergy ought not to exact.

But no Man ought to *exact* the Payment of *Tithes*.

Therefore the Clergy ought not to *exact* them.

6. They who exact *Tithes*, violate a plain Law of the Christian Religion.

But the Clergy do exact *Tithes*.

Therefore the Clergy do violate a plain Law of the Christian Religion.

7. *Freely ye have received, freely give*, is a plain Law of the Christian Religion.

But they who exact *Tithes* violate that Law.

Therefore they who exact *Tithes* violate a plain Law of the Christian Religion.

8. They who violate a plain Law of the Christian Religion, are bad Christians and false Teachers.

But they who exact *Tithes*, do violate a plain Law of the Christian Religion.

Therefore they who exact *Tithes* are bad Christians and false Teachers.

I shall not insist upon the exact *Mode* and *Form* of these Arguments, but think them to be at least of equal Force with thine, and, as I suppose

suppose, more agreeable with the Doctrine of the New Testament.

'Tis to be hop'd now, when Persons have thoroughly considered these things, they will see that Christ's Ministers were enjoined to preach freely. That the Commission of those who do not, is justly questionable : And that their strenuous Asserting their *legal Right* to Maintenance, is a *strong Symptom* of their Want of an *evangelical One*.

Thy Queries about cheating and robbing center in this, " What is Robbery but an Invasion of another Man's Property ? " To this I Answer, That the Person who rents Land, buys Seed, and is at the Charge of Plowing, Sowing and Reaping, has a Right to, or Property in, the whole Crop arising from his Purchase, Charge and Labour. That the Property therein is his own, which no other Man ever was, or can be rightfully possessed of, without his Consent. And whether the Invasion of a tenth Part of such his Right and Property against his Will be Robbery or not, I leave to the Reader to determine.

Permit me now to conclude, with my sincere Wishes, *that none may be so blinded by the God of this World*, as for filthy *Lucre* Sake, to make *Merchandise* of the Gospel of Christ, and to expose to Sale what he commanded to be freely given. That all Persons of all Denominations would follow the *Doctrine* of the *Holy Scriptures*, by closely attending to the Guidance of the *Holy Spirit* in themselves, as the best Preservative

servative from being imposed upon by the Fictions and Imaginations of Men. And that they would particularly beware of all such Teachers as by their Actions demonstrate themselves to be justly entituled to the Character given by the Prophet, *Micah. iii. 5. of Prophets that make the People err ; that bite with their Teeth, and cry Peace : And he that putteth not into their Mouths, they even prepare War against him.* That thou, my Friend, mayst not be numbered among these, of whom the Prophet has foretold, that *they shall not have a Vision, and it shall be dark unto them ; that they shall not divine ; that the Sun shall go down over them, and the Day shall be dark over them :* But that *Light* may arise in thy *Habitation* ; that the *Day spring* from on high, may illuminate thy Understanding, dispel that *Mist of Error*, wherein thou seemest to me involved, and direct thy Feet in the *Way of Peace*, which thy *Preface* demonstrates thee at present to be out of, is the earnest Desire of

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*Thy sincere Friend*

One of the People called QUAKERS.



